/199 cont./

764 result of the very hard stamping of the earth, the burial place
184 does not stand out from the surrounding terrain either because of a regular grave mound or because of any kind of slight elevation. A stone 30-60 centimeters in size serves as a marker, which is set either at the head or the foot end of the grave.

769 Whereas the deceased is given no accessories at all in the
[764] grave to take with him and no offerings are given this is done in
[796] the following year on December 8, the festival of the Immaculada. On this day, and each year recurrently, the relatives offer the spirits (áhimos) of their deceased, whom they think of as wind or shadows living in their former houses, their favorite foods: meat, yuca, potatoes, maize, chicha, brandy, coca, etc. These gifts are laid on a banana leaf on the floor of the church, and a candle is lighted and placed beside them. Small children do not get food, but flowers as gifts.

/200/

e) The Course of a Day

461 Men and women perform the tasks appropriate to them.
462 Those of the women are the least varied, since meals must be prepared daily and wood and water must be fetched regularly for cooking or for maintaining the nightly fire. Moreover, the work of the woman is more bound up with the house, whereas the men have shorter or longer pauses in their work and during these they visit neighbors, help them mill sugar cane, and drink chicha.
461 Steadiness is not the strong point of the Paez to begin with. It is but seldom that tasks are completed in an uninterrupted process; rather, we almost always found that on the following day the men were busy with something different from the previous day. To be sure, field work always requires long pauses between the clearing, the drying of the felled trees, burning, erecting the fences out of the remaining wood, and sowing. But even within each of these stages of work they generally take their time. True, there are said to be persons who can work for several weeks, up to a month, uninterruptedly in the clearing of a field, but I found again and again that after two to four days of work, a day of rest is inserted.

/275 cont./

775 [828] 774 Old Celia Uriaga of Calderas, who told us two stories, but is not a shaman herself, reported the following: When a person sleeps and dreams, his taff leaves the body, goes everywhere, and experiences what the person is experiencing in his dream. When the person dies, ũns then leaves the person by way of the veins of the upper and lower arm, where one can feel the pulse, and finally by way of the finger tips. Taff also leaves the person, but in the form of a human being with white clothing. Whereas ũns goes to heaven, taff either stays near the body in the grave or goes about on earth, although not as taff, but as áhimos (ghost). It can be seen by the shamans at night, but also by human beings at midnight or around two o'clock at night, in the form of a human figure sitting by the wayside. It is not a real human being, however, but more like a wind. /276/ Ahimos is generally at the burial place, there where the corpse is buried and where the bones are.

According to the account of the old téoi Felisa, the ũns leaves the body upon the death of a human being and goes to heaven. It leaves the body by way of the lower arms, hands, and finger tips. 755 775 763 [824] Felisa herself tries to hold back the ũns of a dying person by blowing hard on his finger tips after she has previously taken a mouthful of the herbs čáyuts and ǰuwéz as well as brandy. At the same time, with the same herbs in her hands, she strokes the patient's arms from the finger tips upward, in order to hold back ũns. Taff leaves the human body before death. In doing so, it whistles. Felisa can see it. It wanders along a path, well dressed, and the shaman is able to bring it back by tearing its clothes with a very sharp-edged reed (nyſka), and then it is obliged to return to the body (cf. Ill. 199 /see p. 288/).

775 [825] Apart from the shamans, she is convinced that no one is able to see taff, except for dogs, when they sometimes howl for no apparent reason. Whereas ũns goes to heaven, taff remains on earth and goes 769 on living in its house as áhimos in the form of a breath of air. (No accessories are put in the grave with the dead, but on the following December 8, the Feast of the Immaculada, and recurrently each year, the relatives offer to the áhimos of their dead their favorite

/276 cont./

769 foods: meat, maize, chicha, brandy, coca, yuca, etc. These gifts are laid on a banana leaf on the floor of the church and a
775 candle is lighted along with it.) The ẽhimos, too, can only be seen by shamans.

774 She does not know when and from where a child gets its ũns and taff. She believes that as soon as the heart of the child beats in the mother's womb, the child has ũns; it gets taff only after birth. Animals have no taff; they have ũns only if they devour human beings.

e) Shamanistic Séances

756 Each of the shamanistic séances, be it a treatment of the sick
783 or a ceremony during housebuilding or at a burial, is basically a purification from "pest" and therefore a ceremony of magic practices. All these ceremonies and séances are thus in essence the same. They differ only in details, for example, in the different medicinal herbs or in the order of the various purifications. Let us first give a description of a purification ceremony /277/ by the shaman Martin Chucue after a burial (see Ill. 208 to 213 /see pp. 292-294/).

756 The shaman does not take part in the burial. Moreover, he
764 neither enters the house of a deceased in which the corpse is still
783 present, nor does he accompany a funeral procession to the burial place. The mourners, men, women, and children, go to the burial place together and then return to the house of mourning. Before they may enter it, however, they must go to the river where the shaman awaits them in order to purify them for the first time. Then they go together to the house of mourning, which, however, the purified people may not yet enter, since it is still unclean. The shaman, with his helpers, must first purify the house with the same remedies with which he purified the people, namely, with water to which herbs and cow excrement have been added. After that the people, too, may enter the house and eat and drink.

/282 cont./

of the patient with water to which šũ and yakũma have been added as medicinal herbs, so that he will now be completely freed of the pest. Finally the teyu asks Thunder to prevent anyone from uncovering this hole in which the dangerous pest is buried. He further asks Thunder to help him in subsequent treatments of the sick later on. The patient is told that the signs are favorable, and he is again enjoined neither to use the medicines of the whites nor ever to pass this hole containing the pest.

Besides these two most important shamanistic ceremonies, the treatment of the sick and the purification of the relatives after a burial, the shaman's ability and his magical, supernatural powers are also called upon for preventive ceremonies and acts. This is particularly necessary if epidemics of disease -- smallpox, whooping cough -- occur in the village or in a family. In the first instance, the cabildo asks a shaman who is known to be able to speak with Thunder to conduct the proper protective ceremonies; in the latter instance, /283/ the oldest member of the afflicted family asks him. First a pig must be killed for this. A piece is cut from all the body organs on the left side, and everything is put into a new fiber bag. The shaman and the cabildo then set out in the afternoon for the lagoon in which Thunder is believed to live, in order to hand over to him the bag with the pieces of meat, with the request to avert the epidemic. During this time the women remaining behind have been preparing the rest of the meat for a meal, which, however, is eaten jointly only when, after twelve hours, the shaman and cabildo return from their ceremony.

For several cases of illness and death in one family the help of a good shaman is likewise required. The pest is generally regarded as the cause of these cases of death afflicting only one family, though according to a report by S. Bernal Villa, the deceased and angry members of the family are held responsible for this. In this case the eldest of the family provides brandy, coca, and tobacco, calls together the family members, and asks the shaman to come. The latter offers the angry ancestor spirits a fat pig that has first been tied in front of the house for a whole night, while the shaman during this time speaks to the spirits about whether they will accept the offering.

/283 cont./

756 It is killed by members of another family, since the ones concerned
783 may not perform any work or activity. The pig is scalded over a
769 hole into which the hair and refuse are thrown. The parts of the pig which the ancestor spirits, through the signs of the shaman, wish as a sacrifice are put into a fiber bag with a wooden stick. During this time the women bake small, flat maize cakes, and, to be sure, as many as there are dead in the family. These are
756 likewise put into the bag, and, in addition, a large quantity of
783 other food. Moreover, small wooden dolls, dressed like living
532 Paez, are carved in the same number as the dead. About 40
769 meters from the house a grave with a lateral niche is dug, exactly like the one made for deceased persons. In the evening the shaman goes there with the members of the family and performs the ceremonial purification on them. After that the sky becomes covered with thick, black clouds, in the direction of which the teyu spits his medicinal herbs. After two hours the clouds move off toward the left and bring into view the starry sky. Now the shaman lays the dolls (as representations of the spirits of the dead) into the lateral niche of the grave, sets a wax candle beside them, and blows his medicinal herbs over them. With a /284/ stone he closes off the lateral niche and then places the
756 bag with the food into the pit. After the latter has again been
783 filled with earth, he proceeds to a renewed purification of the
769 members of the family, which is undertaken a third time in the house and at the same time on the helpers in the pig-slaughtering and the baking. In conclusion one half of the pig is now eaten jointly, whereas the other half belongs to the shaman as remuneration.

756 A further important shamanistic ceremony is undertaken when
342 a new house is built. On this occasion the teyu, in dedication,
783 spits his herbs on the future fire area of the house and digs a small
[824] hole into which he places the herbs sũ and sulápe. On a small pile of wood he burns other herbs, the ashes of which he carries out of the house. Now he lights a new fire, in which he roasts a young maize ear and gives it to a dog to eat. If the latter does not die, this is regarded as a sign that no pest exists here any longer and the occupants may confidently live here. If this were not the case, they would be obliged to leave the house.

7:Hernández de Alba, E-5/(no date) 1946 SC15 Paez SC15
Moguex

535 There is much dancing today. The sexes perform in couples or separately. Among the *Moguex*, some of the expert dancers are paid to dance with all couples in a sort of "bambuco." Dancing is always a part of *Páez* ceremonies for the death of children, baptismals, weddings, saint holidays, and meetings for collective work (mingas) held in the evening when people return from their plantations.

[585] Dancing, as other social events, is subject to a special ceremony or etiquette, strongly connected with religious beliefs. For example, [608] in the wedding celebration, a prayer is first said in which the souls of the dead are asked permission to dance, or "scrape the floor," as they [527] call dancing. Only the godparents and the bride and groom may dance at the beginning.

526 The *Páez* do not masquerade, but the *Moguex* always masquerade during the period of carnival preceding Holy Week.

[524] **Games.**—Games do not hold an important place among these peoples. The children amuse themselves by imitating the activities [857] of their elders. The only game recorded is simulated warfare, per- [769] formed as a part of a rite in honor of the dead after a communal feast. Two teams under their captains or caciques attacked and shot arrows at each other. Even if some contestants were killed or wounded, no one bore a grudge.

276 **Narcotics.**—The *Páez* and the *Moguex* chewed coca leaves mixed in the mouth with lime powder. Coca chewing is widespread among [756] men, but very little practiced by women. It is used especially by [177] the shaman when he is practicing. In Colonial times the use of coca spread to the rural population of Mestizos and Whites in Nariño, Cauca, and Huila.

273 **Alcoholic beverages.**—These Indians formerly made chicha of maize, [178] but today they ferment it with sugarcane molasses. They also have fermented sugarcane juice (guarapo), and a sort of rum (aguardiente). The latter is distilled clandestinely in their huts from guarapo and certain herbs fermented together in earthenware crocks. The Indians drink guarapo every day, but restrict the use of chicha and the stronger guarapo and aguardiente to market days, religious feast [462] days, burials, weddings, mingas or meetings for work, and witchcraft ceremonies. Guarapo and chicha are made by women, who sometimes chew the maize to increase its fermentation. They are stored in large, hollowed tree trunks and in large earthen jars, which are kept in a special place in the hut. There is never a lack of these beverages for home use and for welcoming an unexpected visitor.

RELIGION

175 The early Spaniards had little understanding of the religion of these 771 people. They reported that the Indians had but few idols and no temples or places of worship. Castillo mentions that they wor-

7:Hernández de Alba E-5//(no date) 1946 SC15 Paez SC15
Moguex

upon them by the missionaries. The power to do evil is not limited to the witches, but is possessed by anyone who entertains a momentary feeling of envy, and to women, who may not walk over a stick or a cord stretched on the ground. Contact with women during their menstruation or during the days following childbirth causes the "mokokoy" to persecute the men and make them ill.

Animals possess the power to prognosticate evil. A document written in 1730 [14] tells that an Indian killed a rooster because he had crowed before daybreak, and said, "Rooster, you are forecasting my death, but I shall kill you first." They believe the same thing when certain birds sing. For example, the call of an owl at midnight brings death to someone. And certain small birds called "ulchik" and others called "bich" warn whomever hears their singing that he will meet with disaster. The box turtle follows people warning them that they are going to die.

Del Castillo says that the Indians will not strike white dogs, so that they will not be bitten by them when they enter the future life.

The belief in spirits (kl'iumb) is quite general. Among these spirits is the "pitsuala" which persecutes people, makes them ill, and even kills them. The rainbow, or "Etskituns," causes a rash to break out all over the body of anyone who ventures out while the rainbow shines, and the drizzle that generally accompanies the rainbow will harm a person who gets wet in it if he does not bathe immediately. When the rainbow appears, they stay indoors, and blow or spit tobacco in its direction.

They believe that the lagoon on the snowcapped peak, Huila, is charmed, and that if they try to go near it wind and hail storms rise. Supernatural evil forces are supposed to be present during many social activities, such as dancing, meetings, funerals, house building, and bridge construction. When a bridge is built, two Indians beat the water constantly to drive away evil spirits. When traveling on the mountains they place small stones or coins on top of some large natural rock to assure a successful trip and to avoid angering the spirit of the mountain.

Sometimes these spiritual forces assume a bodily form, as in the case of the fireflies, which bring diseases or which may be wrapped in Santa María leaves and placed in the path of an intended victim. Most feared are the ghosts of the dead, which consequently are the most propitiated. The *Moguex* and the *Páez* ask their permission to dance, and honor them in a special rite, which blends old beliefs with new religious concepts. Thus, offerings are made to the souls during the first days of November, or whenever the curate is able to visit the Indian village. Each person offers some products from his farm, in-

[14] Statement made by Javier de Orozco y Cuellar in a lawsuit by the Indians of Tobalma for the possession of land. From the ecclesiastical files of Belalcázar, or Páez.

7:Hernández de Alba E-5,4 (no date) 1968 SC15 Paez SC15
Moguex

cluding vegetables, cornbread, eggs, and chicha, which he piles on the church floor, together with wax candles—one if the person does not have anyone in particular to remember, two for each deceased relative. When Mass begins, they throw flowers on the presbytery, as an offering to the souls of children. Afterward, they go to the cemetery in procession, and the souls of the departed come down to the empty church to take the food. Later, the people sell whatever the souls left or failed to eat. Everyone buys something, the captain's assistant collecting the money, while the constables of the council, raising their whips and shouting insults, prevent frauds in the general disorder. The money from the sale is given to the priest to pay him for the work in the rites. As each person leaves the church, he kisses a crucifix held by the sacristan at the church door. They kiss it once for each dead person whom they wish to remember and pay a cent each time. In addition to offering food at the church, the *Moguex* cover their tables at home with food, which is also intended for the souls of their dead, and at the end of 2 or 3 days they eat the food, saying that they are eating what the souls have left.

Christmas and Holy Week are both great occasions for the Indians, who celebrate them with music and some of their ancient rites. Even though a priest may not be present, they conduct the rites in a manner that dates from Colonial days, when a *Páez* Indian named Undachí tried to combine Catholicism with their own religion. The man claimed to be able to see God, who used to come among the Indians and talk to him in his own *Páez* language. The new religion included a chapel, Mass, and candle and flower offerings.

Sickness.—Sickness was always thought to be caused by witchcraft or by someone's will. The evil force entered the body and made it impure; it had to be expelled or "cleansed," lest death ensue. If a delirious person told who was killing him, the individual mentioned was thought guilty; or, if, after a death, the face of the deceased should appear to somebody, the person was considered responsible. These beliefs are still in force today, and the Indians avoid the causes of sickness, such as having sexual intercourse with a menstruating woman, exposing the body to bad weather while there is a rainbow, and neglecting to bathe after a burial or to purify a house where a death occurred.

To fight disease they still have shamans. *Moguex* shamans use tobacco, coca, plants known as yacuna and chundar, and rum in their practice. After remaining shut up in a dark room for a night, they either confess their inability to cure the sick person or proceed to administer the traditional medicines. Sickness is conceptualized as an animal, which enters the stomach, head, or other part of the body. In former times, the shaman fasted with the sick person, abstaining from salt and fats and taking only coca and chicha. Today, he requires that only the patient fast.